1: Jochelson E-5 (1900-01) 1908 RY4Koryak RY4

The principal Russian fishing-stations for the capture of dog-salmon are situated between the town of Gishiginsk and the settlement Kushka (at the mouth of the river), not more than thirteen miles apart. In all the other rivers the Koryak catch the dog-salmon in the estuary or a few miles above it.

The humpback salmon enters the rivers nearly at the same time as the dog-salmon. As compared with the dog-salmon, the humpback salmon visits the Koryak rivers in very insignificant numbers only, but in some years it happens that the main run of fish consists of humpback salmon. In those years the dog-salmon is seldom seen.

At the end of May or in the beginning of June, *Salmo socialis* comes to the river-mouths or to the shallow bays to spawn. It does not ascend the rivers any considerable distance. The run lasts from seven to ten days, after which the fish return to the sea.

The salveline enters the rivers somewhat later than the dog-salmon, and goes rather far up the chief rivers and their tributaries. Not infrequently it spends the winter in these tributaries, and in spring descends to the sea. It is fished in the rivers in summer and until late in the autumn.

Tom-cod is caught in the river-mouths and bays chiefly in the fall; but it is sought both in summer and in winter, in the latter season in ice-holes in the rivers. Tom-cod is found all the year round in Itkana Bay, but even there the principal catch takes place in autumn. In spring, before the beginning of the salmon-run, the Koryak have such a craving for fresh fish that the inhabitants of the villages on the Paren and Kamenskoye side, and even those of the opposite side of Penshina Bay (from Ma'meč), go to Itkana to fish tom-cod.

Fishing-Implements. — To judge from the primitive form of fishing-implements and of the material of which they are made, the Russians have exerted little influence upon the methods of Koryak fishing. Although the salmon-run in the Koryak rivers is not so abundant and varied as in those of Kamchatka, the dog-salmon run alone is so heavy, that, with good seine-nets, the Koryak would be able to take in their whole annual supply of fish within a few days; but they are as yet unfamiliar with seine-nets. For making nets, they use nettle-fibre, which they spin in a primitive and imperfect manner.

On the Gishiga River the Russian settlers employ seines and other nets, which they make of imported Russian or oftener American twine. They are organized in artels.[1] From three to five families join forces, each procuring one net or part of the seine, about sixteen or eighteen metres in length, and from four to five metres in width. Such a net is from fifty-five to seventy meshes in width, and every side of a mesh measures from three and a half to five centimetres. To make a seine-net these separate nets are sewed together. The net, when in position, is about eighty metres long. For

[1] Artel (артель) means in Russian a company of workers, also a gang of seiners.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

sinkers, stones are employed, while the floats are made of wood or birch-bark. A long seal-skin thong, the use of which has been borrowed by the Russian settlers from the Koryak, serves to set the net. At each end of the seine this thong extends about fifteen metres. One end is left in the hands of the "shoremen," — that is, of the fishermen who remain on the bank of the river, — while the other end is kept in the boat in which the whole seine is placed. As the boat glides gradually away from the bank to the middle of the river, the seine is cast. Then the boat describes a semicircle against the current; then it turns slowly about towards the bank, the net having first been pursed. During this process the "shoremen", following the current, which carries along both the net and the boat, must move along the bank down the river. When the seine has been pursed, the oarsmen haul the boat ashore, and, with the help of the shoremen, gradually pull it in by both ends, and throw the fish into the boat after having stunned them with a club. The boats used by the Russians on the Gishiga River are of the Yukaghir type, and are made of poplar-wood.

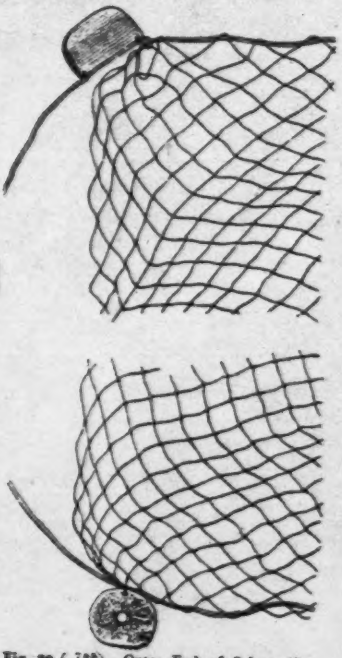

Fig. 70 (1/18). Outer End of Salmon-Net, with Swimmer and Sinker. Height of net, 180 cm.; diameter of sinker, 14 cm.; length of swimmer, 16.5 cm.

The Maritime Koryak have not adopted the seine-fishery of the Russian settlers. They use nets, — the same kind as they evidently employed before the arrival of the Russians, — tackle, hooks, harpoons, and traps.

Nets are made of nettle-fibre or sinew-thread. They are of the types of casting-nets, hand-nets, or dip-nets. Casting-nets for dog-salmon and humpback salmon (Fig. 70) are made of nettlethread. They are from twelve to fourteen metres in length; in width, from twenty-nine to thirty meshes, the sides of the meshes measuring from three to five centimetres. Disk-shaped sinkers are made of whale-vertebræ, and flat floats of drifted larch-wood are used. The thong to which the net is fastened is made of thong of the ringed-seal. The net is pushed into the water by means of a pole from twenty metres or more in length, (Plate XXVII, Fig. 2), made up of several pieces scarfed together, the joints being held by a winding of thong. To push the net out, the end of the pole is placed in a loop in the thong, by

1: Jochelson E-5 (1900-01) 1908 R44 Koryak R44

means of which a heavy stone anchor is attached to the lower corner of the net. After the net has been pushed into the water, the pole is pulled back and the shore end of the long top line from which the net is suspended is tied to it. Some fishermen tie this end to a stake driven into the bank of the river. The stone anchor is called čaqa'gin ("ground stone"); and the net, ļoļai'pañin, which means "into the eyes enters [the fish]." This name points to the casting of the net, because the fish becomes entangled in its meshes.

The ļoļai'pañin nets are set up along the seacoast as well as in rivers, in the latter case in quiet spots.

Measures for making this kind of net, — one of bone of whale, the other of the leg-bone of the wild reindeer, — and a wooden netting-needle, are shown in Fig. 71.

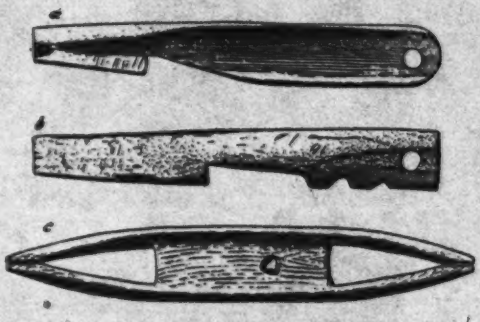

Fig. 71. *a* (¹⁄₁₁₂), *b* (¹⁄₁₁₂), Net-Measures; *c*, Netting-Needle. ½ nat. size.

For catching the salveline and grayling, nets of the same type, made of nettle-thread, but with meshes of smaller size, with sinkers made of whale-vertebræ and with wooden floats, are set in the rivers. The Reindeer Koryak, who fish the salveline and grayling in summer in the tributaries of the larger mountain-streams, make their nets of sinew-thread, or buy nets made of nettle-thread from the Maritime Koryak, whose women are experts in nettle-working.

The Palpal Reindeer Koryak, who fish dog-salmon, humpback salmon, salveline, and rarely chawicha, in the Opuka, Po'qač, and Qayilin Rivers every summer, make nets principally of sinew-thread. The club for stunning the fish (Fig. 72) is usually made of heavy stone-pine wood.

Fig. 72 (¹⁄₁₁₂). Fish-Club. Length, 45 cm.

Fig. 73 represents a fyke for salveline, with hoops. It is netted of nettle-thread. It is placed in shallow and swift places in the river. For this

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

226 286 purpose three stakes are driven into the bed of the river, to two of which the front sticks of the net are tied, so that the mouth of the double net is kept wide open, while the point of the net is tied to the third stake. Through the first funnel-shaped bag the fish is carried by the swift current into the second, closed bag, from which it cannot escape. The fish is taken out by untying the bottom of the net, and then shaking it out.

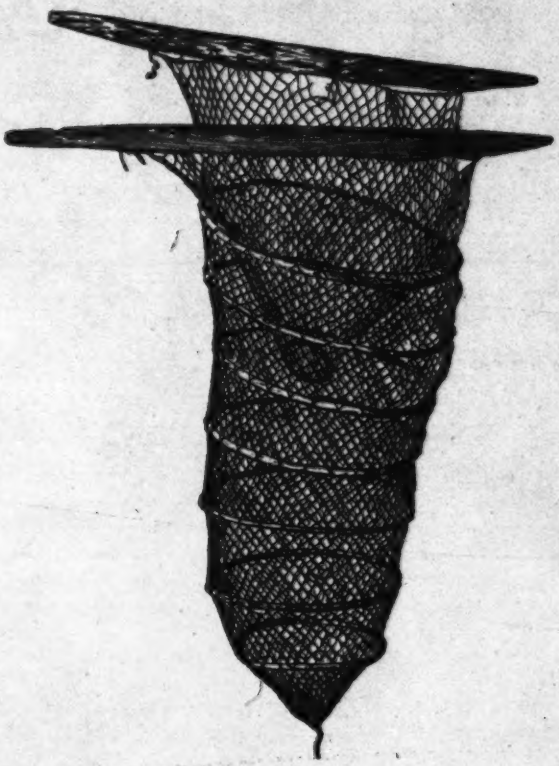

Fig. 73 (1113). Fyke. Length of net, about 110 cm.

Fig. 74 represents a hand-net on a frame. As shown in the illustration, the net is strung on a stout thong which is attached to the frame, being held in place by being tied to it through a number of perforations. The free farther left-hand end of the thong passes through a perforation in a cross-bar of the frame, and it seems the net is pursed by letting go of this string. In the illustration the specimen is shown tied by strings to the cross-bar. These, however, are probably taken off when the net is in use. Plate XXVII, Fig. 2 shows how the Koryak, standing in the water, hold the hand-net. The photograph from which it was made was taken on the sea-shore, near the mouth of the Ovekova River. Just before the tide begins to come in, the dog-salmon gather near the mouth of the river, ready to enter with the tide, and in such numbers that large quantities are caught even with hand-nets. During low tide the mouth of the river dries up. Only shallow rivulets remain, through which the river-water flows into the sea. A number of families of the Taigonos Reindeer

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

226 Koryak and nomadic Tungus fish at the mouth of the Ovekova River every summer. The hand-net is netted of nettle-thread, and is called krivda (крывда) by the Russians, and čolpi'na by the Koryak.

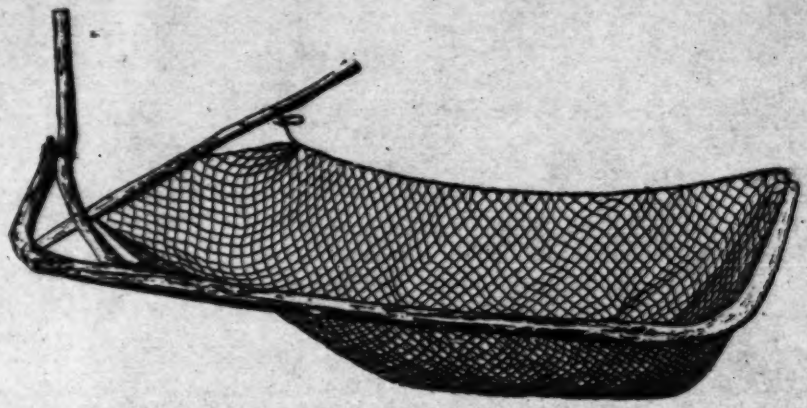

Fig. 74 (1/11). Hand-Net. Length, 180 cm.

The Russianized Koryak at the mouth of the Nayakhan River employ a bag-shaped hand-net, one half of the opening of which is tied at its ends to a pole. The fisherman, standing up to his knees in water, drops the net into the river, while holding the free end of the pole with his hands. The Koryak make a hand-net of reindeer-sinew for the purpose of catching tom-cod in small rivers. When it is in use, one fisherman stands in the water and holds the net, while another drives the fish into it.

237

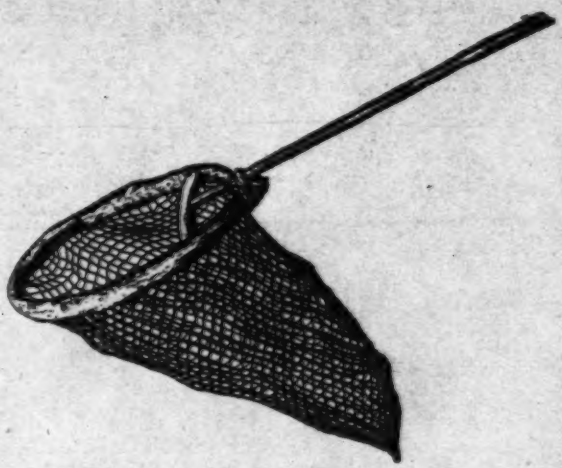

Fig. 75 (1/11). Scoop-Net. Longest diameter of hoop, 48 cm.

Fig. 75 represents a scoop-net for *Salmo socialis* and herring. The fish are simply scooped up with it. *Salmo socialis* comes in such dense

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

226 286 masses, that every time the net is dipped into the water and hauled out again, it is full of fish. As stated before, however, the run of *Salmo socialis* does not last more than about seven days. In the years when herring enter the mouths of Koryak rivers, that fish is also quite numerous, but it does not come in such masses as *Salmo socialis*.

227 In Fig. 76, *a* and *b* represent fishing-tackle for catching tom-cod in

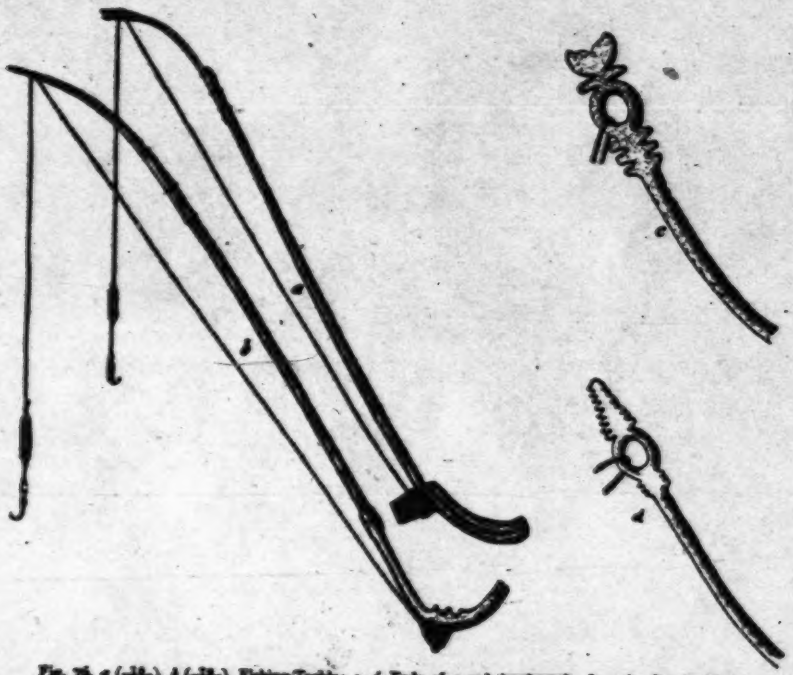

Fig. 76. *a* (1/12), *b* (1/12), Fishing-Tackle; *c*, *d*, Ends of *a* and *b* enlarged. Length of rods, 88 cm.

[237] winter through ice-holes in the mouths of rivers and in bays: *a* was obtained in the village Kuel; *b*, in the village Itkana. The fishing-tackle consists of a wooden rod, a wooden or bone handle, a curved tip prettily carved out of reindeer-antler, and a fish-line twisted of thread made of the sinew of the white whale. The fish-line with hook and sinker is passed through a hole made in the upper bone end of the rod (Fig. 76, *c* and *d*). The other end of the line is wound around the projection on the handle, and is paid out as needed; and in this way the angler, without rising from his place or moving the fishing-rod, can pull his line out from the ice-hole, with the fish

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

285 Attention may be called to the neatness and regularity of this work. The seam nowhere passes over the preceding whipping, as it does in grass basket-weaving. The shape of these baskets, which are oval in cross-section, and the form of the lid, suggest that they may be an imitation of some imported model. In material and technique, this basket is exactly identical with that of the Tinné, who, as Mason supposes, taught the Alaskan Eskimo to weave.[1]

286 Baskets or bags made in twined weaving are open and close. The latter are waterproof.

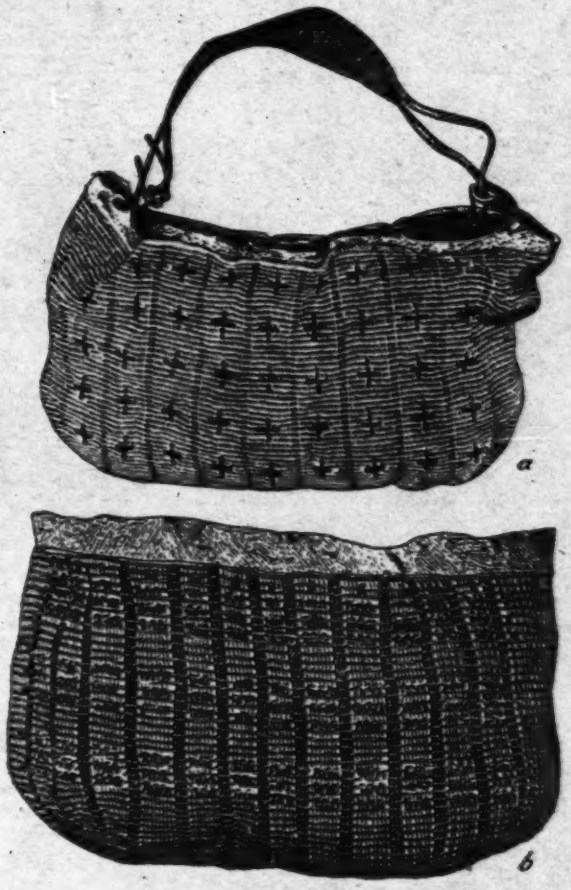

Fig. 160. Woven Bags. $\frac{1}{5}$ ($\frac{1}{11}$). Width, 38 cm.

Fig. 159 represents an unfinished woven sack made of nettle-thread, and a piece of the sack, on a larger scale, showing the method of weaving. An empty sack is so soft that it may be rolled up. After the warp-threads on the bottom of the sack are fastened by the woof-threads, the sack is hung up on two poles or on a stretcher. At the end of the warp-thread, knots are made, lest the twisting should be undone during the work. Certain rows of the warp-threads are black, and alternate in regular order with rows of undyed threads, thus

[1] See Mason, Aboriginal Basket-Work, Plate V, p. 295.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

determining the ornamental style of the bag. The weaving is done by twining two woof-threads over the warp. The end of the woof is gathered in a skein and undone according to need. The weaving continues round the sack from right to left.

Fig. 160 represents flat bags like those on the preceding figure, but finished. In *b* a strip of seal-skin is stitched around the opening of the bag. It is sewed with sinew-thread to the last woof-threads, to which are also fastened the loose ends of the warp. This bag has never been in use, and in the skin strip at the opening are no holes through which to pass the thong which is to close the bag when full (Fig. 160, *a*). The workmanship of these bags exhibits great taste and skill. The ornamentation of the bag is made as follows: at certain intervals among the nettle-threads of the warp there run three threads of sinew, dyed black, which thus form narrow black longitudinal stripes between wider stripes of the light-gray nettle. These alternating stripes of various colors make a pleasing impression. The width of the light stripes varies; and this somewhat disturbs the impression which the ornamentation would produce on the eye if it were executed with greater regularity. The bag is further ornamented with bunches of colored crewel, which are caught in the twining, forming tassels similar to those shown in Fig. 199, *a*. This ornament forms three cross-stripes. Of these, the lower two consist of three rows; the upper one, of four rows.

On the bag marked *a*, instead of the bunches which form the cross-stripes, there is an embroidery of crosses in colored wool, the regular arrangement of which produces a very pleasing effect. The black cross-stripes consist of threads made of the outer bark of *Epilobium angustifolium* dyed in sea-mud.[1] To this bag is attached a woman's carrying-strap or head-band.

The twined bags here described serve for carrying goods on foot-journeys. Women carry them by means of a head-band; men, by means of a chest-yoke.[2] In them women also carry children (see Plate XXXVI). In the Koryak tongue every bag or basket is called apke'ln; baskets with ornamentation, kele'-a'pkel ("ornamented baskets"); while the coiled baskets described before are called tene'-apke'ln ("sewed basket").

Fig. 161 ($\frac{1}{1\,1\,1}$). Technique of Twined Basketry.

Fig. 161 shows the method of weaving close-twined baskets. *Elymus mollis* is pre-eminently the material used for this purpose; but the work on them is more perfect than the work on coiled baskets of the same straw. The warp is formed by threads of twisted straw of *Elymus mollis*. The weaving is done by twining

[1] See p. 628. This method of dyeing textile material black is found also among the Haida (see Mason, Aboriginal Basket-Work, p. 297).

[2] See p. 606.

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291 NORMAL GARB--nude and covered parts of body; services of clothing (e.g., protection, vanity, modesty); standard costume; age and sex differences; seasonal variations; styles and fashions; description of individual garments; means of attachment and suspension (e.g., belt); etc. See also:

Cyclical trends in fashions 178
Sumptuary laws 434
Sexual modesty 834
Swaddling and infant attire 854

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IX. — CLOTHING.

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Winter Clothing of Men and Women. — The winter clothing of both branches of the Koryak is made of reindeer-skins. Skins of other animals are used only for trimming or adorning winter clothing. Only fur caps and mittens are not infrequently made entirely of dog, fox, or wolf skin, and the soles of boots are made of thong-seal or walrus hide. Skins of grown reindeer are not used for clothing, but only those of fawns, beginning with the newly born and up to seven months old. The warmest clothing is made of skins of fawns six or seven months old, which are killed late in autumn. Their fur consists of fine, soft, not long, but very thick hair. Clothing made of fawn-skins is not only warm, but is also remarkably light in weight. Owing to the lack of fawn-skins, the Yukaghir and Tungus often make their winter overcoats of heavy winter skins of old reindeer. These are so heavy that they impede the motion of the wearer. Clothing made of the skins of mountain-sheep is equally heavy.

Winter Coat. — The fundamental pattern of the coat is the same for men and women. It has the shape of a fur shirt which is pulled down over the head. The man's coat, especially that of the Reindeer Koryak who ride astride on their light sledges, is shorter than that of the woman (Fig. 115). It does not reach down to the knees; while that of the women falls lower, usually down to the calves of the legs. The winter-travelling-coats of old men, especially of the Maritime Koryak (Plate xxxii, Fig. 1), reach sometimes below the knees. The cut of the coat is the same as that of the Chukchee. The sleeves are very full about the fore-arms to enable the wearer to draw his hands out and hide them within the shirt, and narrow about the wrists to prevent the easy access of cold air. The difference between the Koryak coat and that of the Chukchee is, that between the lower border and the fur

Fig. 115 (1/15). Man's Coat.

1: Jochelson E-5 (1900-01) 1908 R44 Koryak R44

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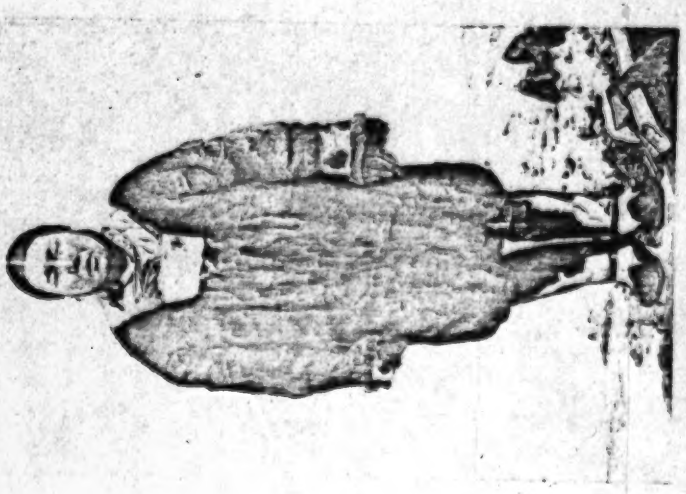

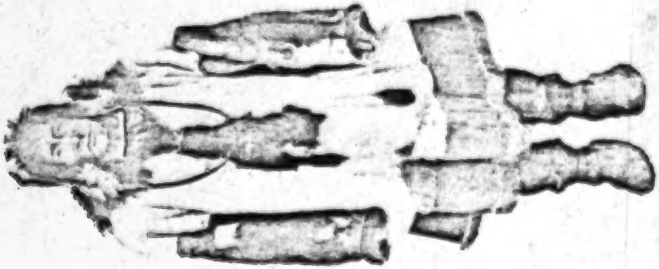

The Koryak.

[Facing p. 587]

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

trimming there is inserted a strip of reindeer-skin about four or five inches wide, and of a color different from that of the whole coat. If the coat is made of dark skins, the inserted strip is of light or mottled color, and *vice versâ*. The Chukchee woman's coat is generally shorter than that of the Koryak. Under the coat of the Chukchee woman the lower part of the trousers is visible, but rarely under that of the Koryak woman. Among the Chukchee, coats are seldom provided with hoods, while among the Koryak all the women's coats and many of the men's travelling-coats, are furnished with hoods. Funeral clothing is never made without hoods.[1] The women of the Maritime Koryak use almost no caps at all, contenting themselves with throwing their hoods over their heads. The women of the Reindeer Koryak go without caps,[2] not only about the house, but even to the herd.

The travelling-coat of men for winter (ja'xlan-ı' sān) is double, consisting of two fur shirts so adjusted that one is inside the other, and they are put on and taken off together. The inner shirt has the hair toward the body; the outer, outward. The two shirts are not sewed together, so that they are easily taken apart and can be worn separately. The outer one is made of the skins of fawns, preferably of those of mottled color killed late in the fall. Black or dark brown spots on a white or grayish background are considered particularly pretty, but the skins most commonly used have white or grayish spots on a dark or a light-tawny background. White or light-gray skins are used for funeral clothing only.[3] Russian settlers and Russianized natives prefer black or dark-tawny reindeer-skins. In certain localities this taste is developing also among the Koryak. Thus the Koryak who are engaged in trade, and rich reindeer-breeders, wear outer coats of dark skins. The inner coat is usually made of skins of younger fawns, from one to three months old, so that the double coat may not be too thick and hinder movement. Besides, the tender fur of young fawns is more pleasant to wear next to the body than the thicker hair of the older fawns. The Koryak wear fur clothing next to the body. Excepting those entirely Russianized, very few Koryak wear chintz or calico shirts under the fur clothing. These are worn without change until they fall to pieces.[4]

Women rarely wear a double winter coat, as they put the coat on over the double fur combination-suit which will be described later on. For the most part, women wear the single coat, fur inward. The skin side, well

[1] See Part I, pp. 106, 108.

[2] It is interesting to note here Turner's statement that the Eskimo of Hudson Bay "do not wear caps, the hood of the frocks being the only head-covering" (see Turner, p. 209).

[3] See Part I, p. 105. According to Murdoch (p. 109), the Eskimo of Point Barrow value the skins of the white Siberian domestic reindeer highly "for full-dress jackets." But the Koryak do not wear clothing of white skins.

[4] Like the Russian settlers, the Koryak of Russianized villages wear chintz shirts, flannel blouses, or knit jackets under their fur coats. I saw some Maritime Koryak wearing American knit sweaters or coats purchased from the American whalers. A very comical figure indeed was presented by a Koryak clad in trousers and boots of reindeer-skins and a cutaway coat of modern style, which he wore without shirt and vest.

1: Jochelson E-5 (1900-01) 1908 R Y4 Koryak R Y4

dressed, is dyed a dark red or tawny hue, and adorned with pendants, stripes, and square patches of white skin, and with glass-bead embroideries.[1]

To the breast of the outer coat with attached hood, and near the collar, a fur flap made of the skin of reindeer-legs is sewed (see Fig. 116). This flap serves to protect the face from cold winds. In the funeral coat this flap is used for covering the face of the deceased.

Fig. 116 ($\frac{1}{11}\frac{9}{12}$). Woman's Coat.

At home, or when working near the house, the Koryak men, even in the cold of winter, ordinarily wear a single fur shirt with the fur side either in or out. A coat worn with the flesh side next the body has the advantage that the hairless skin does not afford nesting-place for insects; but, on the other hand, it is easily soaked by perspiration, and hardens when it dries again. The single coat is shorter than the double one, and has no hood. The neck is wide enough to allow the head to pass through freely. It has a hem of skin, through which a nettle cord or leather strap is passed for tightening the collar. The ends of the cord are tied in front. To the necks of most single shirts a collar of black dog-fur is sewed. These collars are of varying width. I saw particularly wide dog-fur collars among the Reindeer Koryak of the Taigonos Peninsula (see Plate XL, Fig. 1). The fur of white dogs is used only for trimming funeral clothing.

Woman's Winter Combination-Suit. — It has been stated before that women do not wear fur shirts next to the skin. Under the shirt they wear a fur suit similar in cut to the modern combination underwear for women. Such fur suits are worn in Siberia by the women of the Chukchee, Asiatic Eskimo,[2] and Koryak, and, according to a statement of Nelson, by the Eskimo women on Diomede and St. Lawrence Islands.[3] In former times all the Kamchadal women also wore such suits.[4] The Koryak call this suit ña'u-kei ("woman's combination") in contrast to the children's combination-suit called kei-kei. The

[1] On the adornment of clothing, see Chapter XI.
[2] See Bogoras, The Chukchee, Vol. VII of this series, p. 344.
[3] Nelson, The Eskimo about Bering Strait, p. 30.
[4] See Steller, I, p. 371; Krasheninnikoff, II, p. 64.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

294 women's suit consists of a broad bodice joined to wide Turkish trousers which
291 are gathered below the knees (Figs. 117, 118; and Plate XXXII, Fig. 2).
281 On the chest and back the bodice has a deep cut into which the woman steps when putting on the suit. The sleeves are very wide, both at the shoulders and wrists, so that the hand can be taken out without any difficulty, which must be done when the woman wants to let down or take off the garment. A double combination-suit for women, for use in winter, is made of fawn-skins similar to those used in the man's double winter coat. A single, outer combination-suit is shown in Fig. 118; and an inner combination-suit, with hair side in, is represented in Fig. 119. Below the knees, where the trousers of the combination-suit are drawn in, the edges are trimmed with a leather hem, through which a cord runs for tightening the trousers and for tying them over the legs of the boots. The combination-suit of the Koryak woman is more carefully made, and of lighter weight, than that of the Chukchee woman, and thus does not render movement quite so difficult. The suit of the Chukchee woman represents a huge skin sack with four appendages for the hands and feet. The ornamentation of the suit is also prettier than it is among the Chukchee. The lower portions of the sleeves and trouser-legs are often sewed together of alternate white and dark vertical stripes of fur from reindeer-legs. The lower parts of the sleeves often consist of black and white fur checks made of pieces of fur from reindeer-legs. Women's funeral combination-suits are trimmed with particular care, and are very handsome (see Part I, Fig. 52, p. 108). The Reindeer Koryak women, however, do not trim their clothing with equal care. Plate XXXII, Fig. 2, represents a wealthy Reindeer Koryak woman from the Taigonos Peninsula, dressed in a combination-suit. She wears this suit over a chintz shirt, and not next to her skin.

Fig. 117 ($\frac{1}{5}\frac{1}{1}\frac{1}{3}$). Woman's Combination-Suit.

[531]

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

The slit of the bodice, and the borders of the sleeves, are trimmed with strips of dog or wolf skin or with some other long-haired fur (see Fig. 117). *Old women also cover the neck with a boa of squirrel-tails, which they* acquire from the Tungus, or with a woollen scarf bought of the Russians.

While the Chuckchee women wear no upper garments when near the house, and when working near the fire or at the hearth bare the right arm or the entire bust to be free in their motions, the Koryak women are ashamed of being seen in the combination-suit alone in the presence of strangers. Not

Fig. 118 ($\frac{1}{11}\frac{1}{11}$). Woman's Combination-Suit.

Fig. 119 ($\frac{1}{11}\frac{1}{12}$). Woman's Combination-Suit.

one woman of the Maritime Koryak consented to pose in front of the camera dressed in a combination-suit only. My wife succeeded in inducing a little orphan-girl of eleven or twelve in the village of Kamenskoye to have her photograph taken without her coat; but suddenly she refused because her uncle said that she ought not to do so. Among the Reindeer Koryak also the girls refused to be photographed without a coat, but the women did not present difficulties. Generally Reindeer Koryak women take their coats off in the inner tent only. On the Palpal, where the Koryak come in contact with the Chukchee, the women of the Reindeer Koryak, like the Chukchee women, wear nothing but the combination-suit near the house. Krasheninnikoff[1] says that the Kamchadal women of his time at home wore the

[1] See Krascheninnikoff, II, p. 64. At present most of the Kamchadal dress just like the local Russian settlers.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

291 [831] combination-suit only. Hence the question arises, whether the modesty of the Koryak women in this regard is a result of the influence of the Russians, or whether it is due to the fact that the sexual relations of the Koryak differ from those prevailing among the Kamchadal and Chukchee,[1] and bring about different standards of modesty.

When feeling warm or while working, the Koryak women take the right hand out of the combination-dress and let the empty sleeve dangle down under the upper garment. At home the Koryak women always wear the

Fig. 120 ($\frac{1}{11}$). Fur Jacket, Russian Style.

Fig. 121. Man's Winter Trousers.

combination-dress that way. The end of the sleeve is seen hanging down under the skirts of the coat. There are no other openings in the combination-suit save the one in the top of the bodice for getting into it, and 514 those at the insteps for the feet. To satisfy the demands of nature the Koryak woman has to free her arms from the sleeves and drop the suit down to her feet. The Chukchee women do so openly, while the Koryak women perform this complex operation under the coat. First they take the arms out of the coat-sleeves, then they release the arms from the sleeves of the combination-suit and put them back into the coat-sleeves. Then, when

[1] See Chapter XII.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

sitting down, they fold the sleeves over their knees. In the Koryak villages or camps, women may often be seen sitting down in this fashion and keeping up their conversation with their companions or with the men. The coat-skirts touch the ground, and give to the women who are thus sitting down an entirely careless and easy appearance. When rising, they re-adjust their suits almost unnoticeably to an observer.

While travelling, wealthy Koryak wear over the fur coat a wide shirt with a hood of plain curried or smoked reindeer-skin or of flannel or chintz. The outer shirt protects from the wind and preserves the fur clothing from snow, which, on melting, would soak into the hair and cause it to fall off. An overcoat of gaudy chintz, flannel, or other imported goods, has now become an article of smart dress. For overcoats the wealthy reindeer-breeders buy imported red broadcloth at high prices. Thus a yard of the coarsest red broadcloth frequently brings one cross-fox in exchange.

Fig. 120 represents a coat made of reindeer-skins, in the style of a jacket with an opening in front. It was purchased by me from the Reindeer Koryak on the Taigonos Peninsula. Coats of this pattern are found in other places as well, though very rarely, and seem to be an imitation of the Russian style. They differ from the Tungus coats in that the lapels come together, while in the Tungus coats they are cut like those of a cutaway coat.

Men's Winter Trousers. — The winter trousers are double, like the coat (Fig. 121). The outer ones are made of shaggy skins of older fawns. The trousers have no belt. Along the top edge a hem of skin is sewed on, through which a string passes for drawing them tight. In front they cover only the lower part of the abdomen, about the groins; in the back they are cut a little higher, and reach to the upper rim of the pelvis. The trousers have a tendency to slip down, and a Koryak may often be seen raising his trousers with a movement of the hand along the coat. There is no slit in front for voiding urine. There is no need of such a slit, because the border of the trousers comes very low down on the abdomen. In front, where the draw-string is pulled tight, a flap of skin is either pulled up underneath it, above the upper border of the trousers, or it is turned in over the draw-string to keep it from cutting the abdomen. Men's trousers are quite tight-fitting. Narrowing down, they reach a little below the calves, and are drawn together about the legs with draw-strings, just as they are around the waist. The legs of the fur boots are tied over the trousers. The Reindeer Koryak, especially on the Palpal, wear wide winter trousers cut like those of the Chukchee, which reach down to a little above the ankles, and are tied over the short-legged shoes.

Fig. 122 represents a man's winter trousers, with boots sewed on. Such trousers are rarely met with, and are either imitations of a foreign type or relics of an older fashion. Among the Yukaghir may be found boots with

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

294 long legs, reaching up to the thighs, where they are tied or buttoned on to short loin-breeches. Nelson says that the lower garments of the women of 291 the Alaskan Eskimo are boots and trousers combined,[1] while Murdoch says 291 of the Eskimo of Point Barrow that women's trousers are combined with boots, and that at times even men wear such trousers.[2]

Winter Foot-Gear. — Most of the winter foot gear consists of fur boots

Fig. 122. Man's Winter Trousers, with Attached Boots.

Fig. 123, *a* ($\frac{1}{11}\frac{1}{12}$), Man's Short Boots; *b*, Woman's Long Boots.

(pla'kɪt) and stockings reaching up to the knees. The boots are usually made of the skin of the reindeer-leg. Its fur is short, glossy, and of greater durability than the fur of other parts of the reindeer. Men's boots are either short (Fig. 123, *a*), reaching a little above the ankle, or they have legs extending up to the knee (see Plate XXXV, Fig. 2). Both styles have

[1] Nelson, p. 30. [2] Murdoch, p. 126.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

above the heel, on both sides of the boot behind the ankle, two small leather straps sewed on, with which the boots are drawn tight around the foot near the ankle. The upper edges of low boots are tucked under the trousers, which are pulled over them (see above, p. 593); while the legs of high boots are put over the trousers and drawn tight around the leg, above the calf, either by means of two small leather straps sewed to both sides of the boot-leg near the edge, or by means of draw-strings passing through a hem of leather sewed to the border of the boot-leg. Boots with high tops are the more common style, as may be seen from the plates in this book which represent the Koryak and their clothing. It is curious that low boots are always used for men's funeral clothing (see Part i, Fig. 47, p. 106). This suggests that the low boots represent the older style.

The soles are made of thong-seal hide or of walrus-hide split in two. To the low winter boots (lu'lu-pla'kit) are often attached shaggy soles, which are sewed together of pieces of the strong skin covering the feet of the reindeer, between the hoofs and the dew-claws, which part is covered with strong, thick, and long hair. A sole like this keeps the foot warm, is soft to walk on, and its hair is so strong that it does not wear off readily with walking. Besides, boots equipped with shaggy soles do not slip on the smooth ice. Sometimes the skin of bear-paws is employed for this purpose.

The winter foot-wear of the Koryak is made so large that the thick fur stocking lies in it easily without pinching the foot. For the same purpose the sole is turned up all round the foot; and the toe of both boot and stocking is made wide and semicircular, to give the toes freedom of movement. The sole is sewed on with sinew-thread, usually to a strip of skin inserted between vamp and sole. This strip is from a finger and a half to two fingers wide, of bright color, and serves partly as an ornament, and partly to reduce the slant of the sides (see Fig. 123). Other ornaments of fur boots consist of inserted stripes of white-colored fur or red broadcloth, and of tufts of the fur of new-born seals dyed red. Women's boots are adorned more often than those of men. Women's funeral boots are elaborately ornamented.[1] Men's funeral boots[2] (vi'a-pla'kit), like other parts of the funeral costume, are of white color, and made of the skin from the legs of white deer. In these white boots the ornaments are made of inserted stripes of dark-colored skin in the form of chevrons. Women's dancing-boots[3] for the whale festival and for other festivals are ornamented with rows of triangles made of white leather, and with embroideries of colored silk.[4]

Women's winter boots are distinguished from men's high-topped boots, besides in their ornamentation, also in that their legs are wider, and made, not of the skins of reindeer-legs, but of the shaggy fur of autumn fawns, the

[1] See Part ii, Fig. 53, p. 109.
[2] Ibid., Fig. 57, 4, p. 68.
[3] Ibid., Fig. 47, p. 106.
[4] See Chapter XI.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

291 hair of which is cut short. Hence the legs of women appear very stout about
294 their calves, between the lower and upper strings with which the boots are
291 tied. A woman's winter boot, with fur stockings inside, the legs of the boot ornamented with inserted parallel lines of white fur, is shown in Fig. 123, *b*.

Stockings are made of the skins of large fawns, and are worn with the hair side in. With the boots, the stockings form a double foot-wear, just as two fur shirts compose a double coat, and are mostly put on and pulled off together. For the night, however, stockings which have been worn during the day are taken out of the boots, turned inside out, and hung over the hearth or out of doors to dry. The skin for stockings is dressed soft, and the flesh side is painted cinnamon-color.[1] Stockings are made large, with a wide semicircular toe, like the boots, into which they fit snugly. The cut of a fur stocking differs from that of a fur boot in that there is no stripe inserted between the sole and the vamp. A small leather strap is sewed to the upper end of each stocking. These are tied together when the stockings are hung up to dry. Before the stocking is put into the boot, dry grass, of which a supply is always kept on hand, is put in. The grass lining adds to the softness of the fur foot-wear, and protects the foot against injuries. The grass lining must be changed often to keep it dry and soft.

292 When traveling in very cold weather, or sleeping over night under the
177 open sky, short hare-skin socks are often worn inside the stockings. I also had occasion to see some of my Maritime Koryak drivers, when sleeping at night on the snow by the camp-fire, put on over their travelling-boots huge galoches made of the winter skins of reindeer. They would then put a long double fur shirt over the short one, draw hands and head within the shirt, and lie down on the snow, head to the fire. These large boots are evidently a Russian invention lately adopted by the Koryak. In general, the Koryak are not particularly careful to protect themselves against the cold when sleeping out of doors. Not infrequently herdsmen pass cold nights wearing only a single coat, with belt. The stockings for short boots of men are also short.

281 *Winter Cap and Mittens.* — The winter cap (ła'xłan pe'nken) is double,
291 and made of the fur of reindeer-fawns. The inner lining is the fur of a
294 new-born fawn or of one a month old. The outer cap is often made of dog or wolf paws. In front and at the back it is trimmed with a strip of shaggy dog or wolf fur. Costly caps are trimmed with wolverene-fur all round. The top of the cap is rounded. It has the shape of an old woman's sweeping-cap (Fig. 124). In front the fur trimming protects the fore-head; at the back the cap covers the occiput and neck. A rather long leather strap, the ends of which are sewed to the lower edges of the cap, is twisted once under the chin (Fig. 124, *a*; and Plate XXXII, Fig. 1), and the end loop is turned back

[1] See Chapter X.

1: Jochelson E-5 (1900-01) 1908 R44 Koryak R44

over the crown of the head to hold the cap down. When a Koryak feels too warm, he throws his cap back, and it dangles down from the loop which passes around his neck. A warm cap like the one here described is worn with a hoodless coat. A cap with light trimming is worn with the coat with a large fur hood. Herdsmen who have to run after the herd wear hoodless coats and light caps They usually put on the outer coat only for the night.

Women very rarely wear caps. Maritime Koryak women, when going out of doors in winter, throw the hood of the coat over the head. Only the Reindeer Koryak women, while wandering from camp to camp, wear a cap under the hood. Its shape does not differ from that of the men's cap. Women's funeral costumes have no caps, — a fact which shows that in former times the Koryak women did not wear caps.

a *b*

Fig. 124, *a* (1/11), *b* (1/11). Winter Caps.

The Koryak fur cap is prettier and more neatly made than the Chukchee cap. Besides the pretty trimmings, it has inserted in the crown, and at the place which covers the occiput ornaments made of alternate stripes of black and white skin from the legs of reindeer-fawns, or lozenge patterns. Behind, long tassels of seal-pup skin, dyed red, are sewed on; and on the sides, circles are embroidered with glass beads of various colors. To the crown of the cap are often stitched two pieces of fur or leather, which project upwards like the ears of a fox. Some caps are not rounded in shape at the crown, but have angular projections at the sides (Fig. 124, *a*). The man's funeral cap has the shape of a round decorated skull-cap with ear-flaps stitched on, and an embroidered leather-strap[1] with which to tie it under the chin.

[1] See Part I, Fig. 48, p. 107.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

291 291 291 Men who drive dog or reindeer teams, and who watch herds in winter, wear mittens made of the skin of reindeer-legs. The hair of the skin of the reindeer-leg is short, thick, and shiny. It does not readily wear out or fall off from dampness. Further, these mittens are light and exceedingly soft when well dressed, so that they are not in the way when holding the reins and the whips, or doing any other work on the journey. These mittens are not very warm, since they are not usually made of double skin, and have the hair side out. Sometimes they are lined inside with fur of a new-born reindeer-fawn; but young people go without the inner mitten, and do not suffer from cold. Light mittens are also made of the skin from dogs' legs. Women usually wear warmer double mittens, with shaggy trimming of dog, wolf, or fox fur, about the wrist. The outside mittens are made of the dressed skins of reindeer-fawns; the inside mittens, of the fur of new-born fawns. Mittens made of the fur of wolf-paws on the outside, and lined with the fur of young fawns, are regarded as warm and pretty.

Summer Clothing. — In general, summer clothing differs little from winter clothing. Real warm summer days are very few in number. In summer, as well as late in spring and early in autumn, the old worn-out winter clothing is put on, only in single suits. At this season much of the hair has fallen off. Therefore in summer the Koryak present a shabby and unattractive appearance. This is true particularly of the Reindeer Koryak, who do not use special summer clothing while roaming with their herds in the mountainous regions, where it is colder than in the valleys; but the Koryak who live in the valleys and near the mouths of rivers, particularly those of the coast, have special summer clothing for the warmer part of summer.

Summer coat. — The ordinary summer coat (ala'kin-isăn) is a shirt of curried and smoked reindeer-skin, and shirts of this kind are worn by both sexes. Those of women are longer than those of men, and more frequently furnished with hoods. Sometimes a dog-skin collar is attached. The cover of the upper part of the tent which has been exposed to the smoke for a long time is often used as material for such shirts. The skin, after being smoked, is more waterproof than unsmoked skin, and does not harden after rain.

[531] Shirts of unsmoked leather, such as are worn in winter over fur coats,[1] sometimes ornamented by means of wooden stamps (see Fig. 218), are also worn in summer; they are not used in rainy weather, or for fishing and sea-hunting, as dampness hardens them.

During the sea-hunting season, especially in damp and cold weather, the Maritime Koryak wear dog-skin coats, with the hair side in (Fig. 125). A dog-skin shirt is considered a good waterproof garment. Such a shirt rarely has a hood. It is worn mostly by lads in their teens. At home, even in

[1] See p. 593.

1: Jochelson E-5 (1900-01) 1908 Z Y4 Koryak RY4

241 winter, boys wear dog-skin coats (see the elder boy on Plate XXXIII, Fig. 1).
294 Summer clothing of dog-skin is always saturated with fish and seal oil, and
281 is dirty in the extreme.

I have never seen a Koryak wearing a seal-skin coat, which is used by the Eskimo as a waterproof garment. I think that the absence of seal-skin coats for summer wear is due to the insufficient quantity of seal-skins, which are required in great numbers both for the household and for exchange.[1] Likewise I have never seen any clothing made of bird-skins and of seal-intestines, which they say was worn in olden times.

Fig. 125 ($\frac{1}{15}$). Man's Dog-Skin Coat.

In summer and autumn, shirts made of winter reindeer-skins with shorn fur, and others of summer skins of grown reindeer with short new fur, killed just after the shedding of the hair, are also worn. Women wear coats made of such skins, the flesh side out. This side is well dressed, and dyed a cinnamon color, and adorned with strips of white leather, tufts of hair, circles embroidered in appliqué-work, and other embellishments. At home the Maritime Koryak women wear such coats even in winter. Dancing-coats (mĭ'lau-ŋ'sĭn) are made up in the same way, only they are more elaborately decorated than the ordinary garments.[2] The dancing-coats of men have no hoods.[3]

Summer Trousers and Combination-Suit. — In midsummer, men wear trousers of curried leather (Fig. 126), the pattern of which does not differ from that of the winter trousers; while women wear a combination-suit of leather under their coats. The leather of which both men's and women's summer trousers are made is either ordinary, soft-dressed, or curried and smoked reindeer-skin. The latter is used for waterproof clothing worn during the fishing-season. Waterproof trousers for men, made of seal-skin,

[1] According to Tale 21 (Part I, p. 162), clothing made of seal-skins is regarded by the Koryak as that of poor people. From this it may be inferred that seal-skin clothing was used in olden times, when the reindeer was not domesticated.

[2] See Part I, Fig. 27, p. 68.

[3] Ibid., Plate I, Fig. 1.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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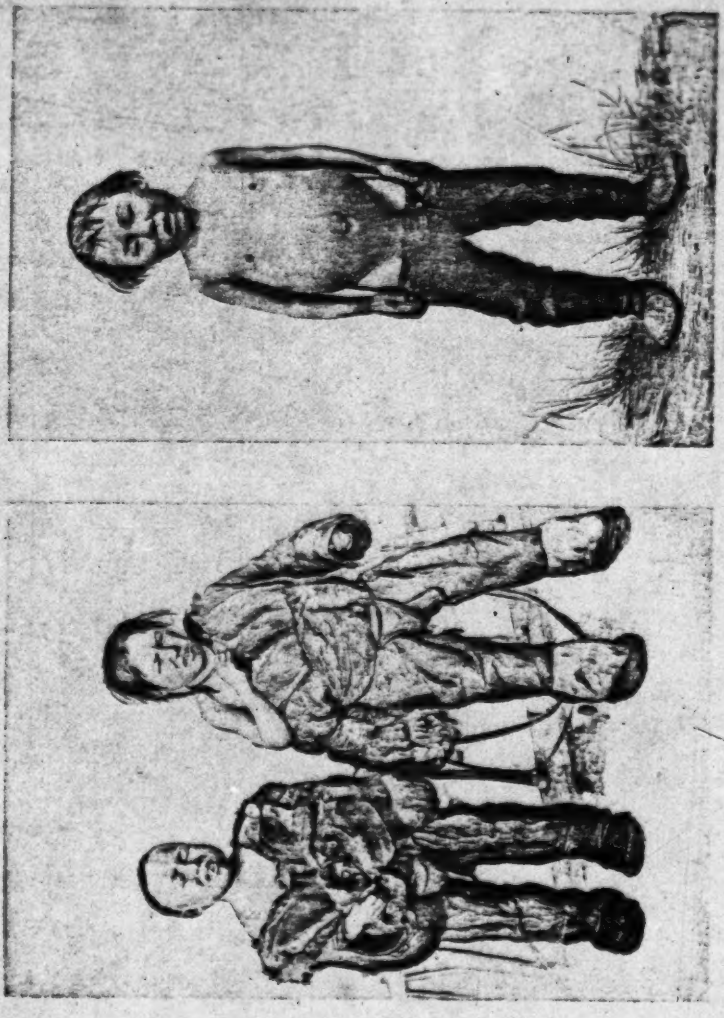

KORYAK CHILDREN.

The Koryak.

[Facing p. 599]

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

281 291 294

are rarely found. While engaged in sea-hunting, the Maritime Koryak, especially lads, often wear dog-skin trousers. In autumn, and on cold days in midsummer, the Koryak wear old, worn-out, single winter trousers of reindeer-skin with the fur on.

Summer Boots, Caps, Mittens, and Gloves. — Summer foot-wear consists of boots or short shoes alone. In summer, stockings are not worn, and only grass linings are used in boots and shoes. Summer boots or shoes are made of the skin of the legs of reindeer-fawns or dog-pups, of dressed skin of the ringed-seal and of curried leather made of reindeer-skin. Summer and winter boots and shoes are the same in shape; but summer foot-wear is smaller than that for winter, because it is worn without the stocking. The soles of all summer foot-wear are made of thong-seal skin or of walrus-skin split in two. Short boots or shoes are worn by men only. The leather straps passing through the lower hems of the trouser-legs are drawn together tight around the upper end of the legs of these short boots. The legs of men's high boots, and generally also those of women, reach up to the knees, and are drawn together with leather straps over the trousers. Waterproof boots are made of ringed-seal skin treated with blubber. Boots made of smoked reindeer-skin do not get wet as quickly as those made of unsmoked skin. Often only the vamps of the boots are made of seal-skin or of smoked leather; and the legs, of ordinary dressed reindeer-skin. Among the Maritime Koryak I found long-legged waterproof boots for men reaching up to the thighs (Fig. 127). The soles are made of thong-seal skin; the vamp and legs, of ringed-seal.

Fig. 126. Man's Summer Trousers.

Fig. 127 ($\frac{1}{11}$). Man's Waterproof Boot.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

Women's summer boots, like men's dancing-boots with legs of curried leather, are decorated with pinked stripes of the thin soft white skin of the dog's neck, forming the so-called "tooth-pattern." Sometimes the toes up to the instep are made of the skin of ringed-seal dyed black, while the instep and legs are of reindeer-leather dyed a cinnamon color. The women of the Maritime Koryak wear such boots also in winter, when at home; or they put them on after finishing their out-door work, or while drying their winter boots on returning home from a trip. But such leather foot-wear, for change, is made larger than the summer leather boots, so that they can be put on over the fur stockings.

I have said before, that, even in winter, women rarely wear a cap, but cover their heads with the hood which is attached to the coat. In summer they also go bare-headed, or in stormy weather they throw the hood of the summer coat over the head. Nowadays many women tie a kerchief on their head in summer, as is customary among Russian women (see Plate XXX, Fig. 2).

Men's summer caps are made either of fawn-skins or of the dressed skin of ringed-seal, with the hair on (Fig. 128). The latter material is used chiefly by the Maritime Koryak.

Fig. 128 (¹/₁₀). Man's Summer Cap.

Summer mittens are made of curried reindeer-skin, or of the dressed skin of ringed-seal, or of spotted seal. During the sea-hunting season the Maritime Koryak wear mittens of dog-skin.

The Koryak very rarely wear gloves, which, to judge by the pattern, have been adopted from the neighboring Tungus tribes. The back and the palm of each glove are cut from the same pattern. These parts are placed one upon the other, and the edges, and also the sides of the hand and fingers, stitched together with sinew-thread. The thumb is cut separately, and consists, like the rest of the glove, of two halves of the same shape. It is inserted in an opening left in the glove under the index-finger.

Children's Clothing. — Clothing for children up to the age of five or six, and sometimes that of children even a little older, consists, like the women's underwear, of a combination-suit, called kei-kei or maʻlăi-kei ("bifurcated kei"). The children's combination-suit differs from that of women in several respects. It often has a hood sewed on. It has a long slit between the two halves of the trousers, and a fur flap (Koryak, māka) stitched on at the back, over the slit. On the inner side of this flap dry moss and powdered rotten wood are placed. The flap is passed up in front between the legs, and the two straps attached to its ends are tied around the waist. The child's excretions are absorbed

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

by the moss and powder, and remain there until the mother unties the flap. The soiled moss is thrown out, the babe's body is wiped with clean moss, and the flap is tied up anew. In infants' suits, the sleeves and the legs are sewed up.[1] Nurslings up to a year and over have two suits, — one for the daytime, made of soft fawn-skins; and one for the night, made of thin skins of new-born fawns, or of curried leather. Older children sleep naked at night, like adults, and hence have only suits for the day. Children's night-suits are made light to keep them from being too hot under the fur blanket. The night-suit is put on infants to prevent soiling the bedding. This preventive is the more necessary, as the Koryak have no cradles or cribs, and the children sleep with their mother under one blanket made of reindeer-skins.

Children able to walk run about the house or the camp with the flap untied, and dangling down like a tail. When it is time to break camp, these children, like nurslings, have their flaps tied up. When children begin to walk, slits are made at the wrist parts of their sleeves to enable them to stick their little hands out and take them in; and instead of closed trousers, boots with separate stockings are given them. In the camps of the Reindeer Koryak I had occasion to see children seven or eight years old in children's combination-suits with the flaps hanging down at the back. On Plate XXXIII, Fig. 1, are represented a boy and girl of seven or eight years, with their flaps tied up. As this was in April, at a temperature of not lower than —15° C., they no longer wore their hoods; and the girl had even freed her right arm, and was playing in the cold with her breast bare. Plate XXXIII, Fig. 2, represents a boy without coat. At about the age of five, boys and girls begin to wear men's and women's clothing (Plate XXXIV).

Coats with Tails. — It is interesting to note that the skirts of funeral coats,[2] chiefly those of men, terminate at the back in a tail-like flap. This flap has a special name, ñoiñin. It is evident that in former times even common coats were cut that way. In some myths we find tails described and considered as ornaments of ordinary coats.[3] In describing Kamchatka clothing, Steller[4] says that only women's coats were furnished with tails; while Krasheninnikoff[5] says that men, too, used to wear tailed coats, and that accordingly the round and tailed coats were distinguished. On the Kolyma tundra the cut-away coat of the Reindeer Yukaghir, who have adopted this style from the Tungus, has a tail behind. Something similar is found in the coat of the Yenisei Tungus, as described by Middendorf.[6] As is well known, the peculiar coat of many Eskimo women is cut in deep at the sides, so that in

[1] See Bogoras, The Chukchee, Vol. VII of this series, Fig. 184, p. 252.
[2] See Fig. 225; also Part I, Fig. 44, p. 106.
[3] See, for instance, Tale 59, p. 217. The wife of Envious-One had an embroidered fur coat with a tail.
[4] Steller, p. 307.
[5] Krasheninnikoff, II, p. 61.
[6] Middendorf, p. 702.

1: Jochelson E-5 (1900-01) 1908 R74 Koryak R74

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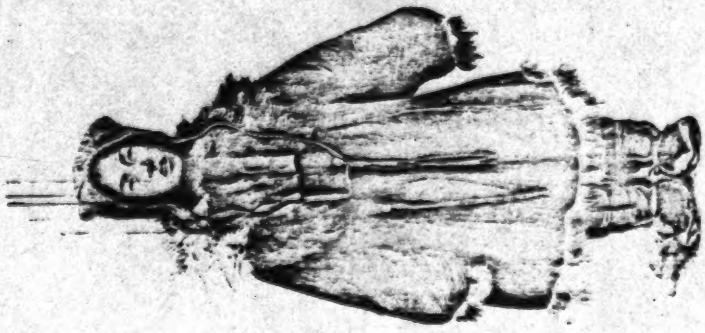

FIG. 2. KORYAK GIRL.

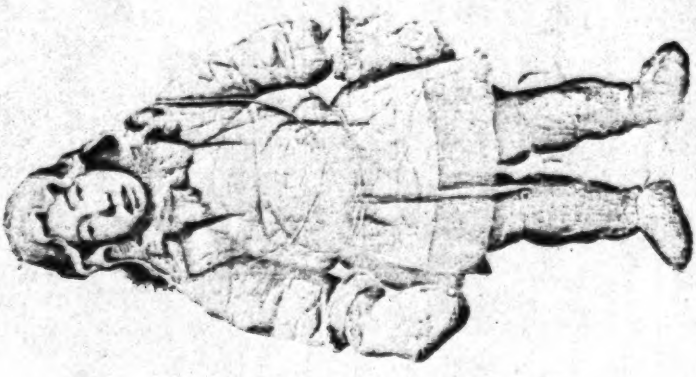

FIG. 1. KORYAK BOY.

The Koryak.

[Facing p. 602]

Jochelson E-5 (1900-01) 1908 RY4 Koryak RY 4

other respects the arrangement of the border is the same as in the specimens just described. In a few coats (for instance, $\frac{19}{6131}$ and $\frac{19}{3449}$) the strips with appliqué triangles are replaced by slit-embroidery. The same is done in specimen $\frac{19}{3131}$, where, however, in the upper border, the slit-embroidery representing standing triangles is inserted between a strip of blue cloth with appliqué standing triangles and yarn embroidery. Under the embroidery, in the place usually occupied by the hanging appliqué triangles, we find black skin with rectangles in slit-embroidery. Two of these coats in which the slit-embroidery is used are dancing-coats made of skin dyed red.

Rhythmic Repetition of Designs. — More interesting than the succession of strips making up the border is the rhythmic repetition of motives in each strip and in the combined pattern constituting the whole width of the border. On the whole, there is a strong tendency to use alternate patterns intended to break the uniformity of an uninterrupted long border; but in many cases the rhythmic arrangement is much more intricate. In other cases the whole front of the coat is occupied by one pattern, while a change of arrangement takes place on the back. In still other cases the right and left sides of the back show different patterns. In the majority of cases there is one place in which the symmetrical or rhythmic arrangement of the patterns is interrupted.

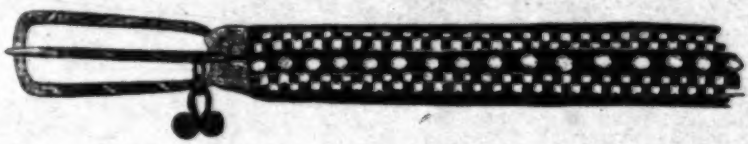

Fig. 205 ($\frac{19}{3131}$). Funeral Belt. Width, 4.5 cm.

This place is generally found under the left arm, not quite so often under the right arm. In some cases an exceptional pattern which does not fit into the whole rhythmic series is inserted at this place. This may be due to the difficulty of adjusting the strip to the garment; but from this difficulty a tendency seems to have developed to make a break in the design, even when not necessary.

It seems best to illustrate the peculiar tendency to rhythmic arrangement by the discussion of a number of borders. Fig. 205 represents part of a belt used in a man's funeral dress. The checker-work is made by weaving white dog-skin through slits in black hide. The ends of the slits are connected with appliqué hair embroidery. Each pair of white appliqué circles on the central strip is succeeded by one red circle.

Fig. 206 also represents part of a belt of a funeral dress. It consists of a strip of black skin on which right-angled figures are made in slit-embroidery. The numbers of links in the central connecting chain vary somewhat from three to six, the distances between the bars and squares not being quite

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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regular. On the whole, the squares and their distances apart are a little wider in the middle of the strip than at the ends. Towards the ends the squares are a little narrower, and they are slightly closer together. The end squares number about eight stitches across. The middle squares number ten or eleven. Throughout, the same width of the design, thirteen stitches, —

Fig. 206 ($\frac{1}{2}\frac{1}{1}\frac{1}{2}$). Funeral Belt with Slit-Embroidery. Width, 4.5 cm.

that is, six stitches either side of the middle line, — is preserved. The second square from the left, here illustrated, shows an irregularity in the bottom row, in that two adjoining slits are treated as a unit.

Fig. 207 is part of a wide border of a funeral coat which is trimmed with dog-fur. The whole border consists of alternate strips of black and white skin sewed together. The lowest strip is made of shorn reindeer-skin with

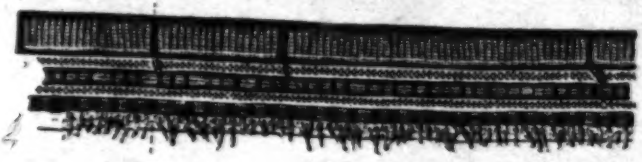

Fig. 207 ($\frac{1}{2}\frac{1}{1}\frac{1}{2}$). Border of Funeral Coat with Slit-Embroidery. Width, 8.5 cm.

the flesh side up, dyed red. The designs on the upper row are arranged quite symmetrically. As shown in the illustration, these are of varying lengths, which are arranged as follows: —

Centre.

cm. 8 12 8 17 12.5 22 9 9 22 12 17 8 11 8 cm.

Under arm. Under arm.

At the intervals hair tassels are caught in the seam. The vertical bars on this design consist, in the middle part, of single rows of stitches; while at both ends of the strip there is a tendency to substitute double rows, although not quite regularly. Seen from a distance, the impression is given that the middle part, which was probably placed on the front of the coat, contains finer and more regular work than the back, where the vertical bars are farther apart and heavier. The whole middle portion of the central black strip of the design consists of a regular alternation of rectangular fields of six and three stitches, as shown in the illustration, except that there is a slight irregularity in the occurrence here and there of three 3-stitch fields instead

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

of two 3-stitch fields, as would be required by perfect regularity. This portion of the black middle strip extends from the point where the 17 cm. bar of the top row on the left adjoins the 12.5 cm. bar, to the middle of the 17 cm. on the right. The whole rest of the left side of this strip is occupied by one continuous row of 3-stitch squares with only slight variations, while the whole rest of the right-hand side continues with a design the same as the one in the lower black strip, only a little narrower. If this interpretation is correct, the front would be occupied by one design, and the left and right of the back each by a different design. The white strip under the central black strip just described is embroidered in red yarn, except that portion which is under the two narrow bars of the upper row in the middle of the whole strip, which is done in green. It is obvious from this arrangement that the point indicated in the illustration is the centre of the front of the design. The usual fringe of caught-in strips and hair tassels finishes the lower edge.

Fig. 208 represents a strip for trimming the skirt of a woman's dancing-

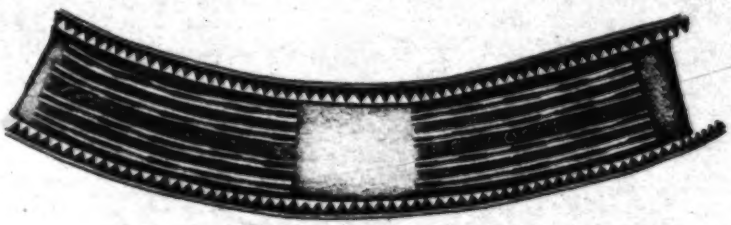

Fig. 208 ($\frac{1}{2}\frac{1}{1}\frac{1}{2}$). Part of Border of Woman's Dancing-Dress. Width, 17.5 cm.

dress. The outer border of triangles is done in white skin appliquéed on dark-red skin. The central ornamental row is done in slit-embroidery. The series of two patterns shown in this illustration are repeated three times along the lower border of the coat. There are two types of circular designs on the

Fig. 209 ($\frac{1}{2}\frac{1}{1}\frac{1}{7}$). Part of Border of Funeral Dress made of Skin Mosaic.

middle row, — one with a cross in the middle, the other forming a double star. On the whole, they alternate in groups of three.

Fig. 209 represents another strip for trimming the skirt of the funeral

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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dress. This one is made of small strips and pieces of black and white fur of young reindeer, sewed together, with the fur outside. The ornamentation is exclusively linear and geometric. The double zigzag on the middle strip, interrupted by cross-strips of white and black fur, is frequently found, both in ancient and modern Koryak ornamentation.[1] The fields containing the zigzag are separated by rectangular fields consisting of a broad middle stripe of red, bordered on each side by a narrow strip of black and white skin. Most of the red strips are made of reindeer-skin inserted with the inner side outward. To these are sewed four rows of tufts of young seal-skin hair dyed red. The seven red strips on the left are made of dyed skin without hair-tufts. The white strips with zigzag are not of equal length, but there is no clear evidence of intentional order in their arrangement. In one part of the design a wide and a narrow one seem to alternate quite regularly, while in other parts there seem to be groups of narrow ones followed by groups of wide ones. The triangular borders above and below seem to be arranged so that each stripe is quite independent of the others. There is no attempt to make the triangles either alternate or coincide so as to form rhombi.

The motive of a very beautiful border of a skin coat is illustrated in Fig. 210. It consists of a series of strips of skin embroidery, wrapped skin, and caught-in strips; the two broad white strips being made of wrapped skin, while the central and lowest strips are made of caught-in strips. The rhythmic arrangement of the motives in this specimen is very elaborate. The long fringe which is caught in a seam near the upper border is repeated at regular intervals. The slit-embroidery is interrupted at these places; and in place of the white bar design in the central strip, a piece of white skin is inserted under each fringe. The division of the upper row of slit-embroidery into three parts of unequal length will be noticed. Just under the intervals there are two tufts of seal-fur, a little wider below than on top, and these are set off more definitely by the arrangement of the caught-in strips in the lowest two rows. The beaded effect in the lower seams is brought about by very short caught-in strips of reindeer-skin.

It may be well to discuss at this place the rhythmic arrangement of more modern patterns, because apparently the principles of their rhythmic arrangement are the same as those used in older patterns. In the border shown in Fig. 204 the figures are arranged in one wider and one narrower symmetrical group. The wider group was probably intended to form the front of the coat. In this case, the front would contain the figures in the order —

flower, horse, dog, bush, dog, horse, flower;

while the grouping on the back between the two terminal flowers would have been dog, bush, dog.

[1] See Part I. Figs. 43, 44, p. 106; Fig. 48, p. 107; and Fig. 53, p. 109.

1: Jochelson E-5 (1900-01) 1908 RYY Koryak RYY

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Some of the rectangles with rhombic checkers in an embroidered stripe (Fig. 211) have a white background. In these there are two rows of blue (or purple) rhombi at each end, and two middle rows of red rhombi (design 1).

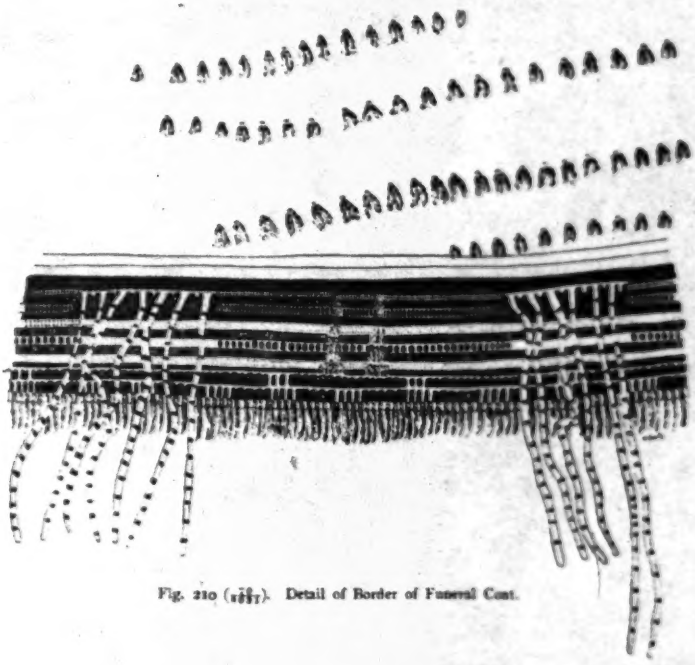

Fig. 210 ($\frac{1}{10}\frac{1}{17}$). Detail of Border of Funeral Coat.

Other rectangles have a yellow background, with red rhombi at the sides and blue ones in the middle (2). Besides, there is one rectangle with red background and black rhombi (3). The colors of the crosses are irregularly

Fig. 211 ($\frac{1}{2}\frac{1}{10}\frac{1}{8}$). Part of Coat-Border made of Embroidery in Skin Mosaic. Width, 16 cm.

arranged. There are four with predominating red and white (4), and five with predominating yellow and blue (5). The most symmetrical arrangement of this type would result in a yellow rectangle in the middle of the front.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

531 291 One end of the strip (shown in the illustration) shows three short blue bars on a red background (6). The peculiar cut at this end fits into a corresponding cut at the other end, and shows that the strip has been taken off as it is from a garment. The general impression of the design is that the symmetry of the crosses is subordinate to the symmetry of the rectangles. For this reason I have placed the crosses in the arrangement of the symmetry in the upper line.

4 5 5 5 4 5 4 4 5 4 6
2 1 1 2 1 1 2 1 3 1

Front. Back.

The embroidery in Fig. 212 consists of four distinct elements, — one flower with leaves on each side (1), one branch with curved leaves (2), and one branch with terminal flowers (3); besides these, there is one other element

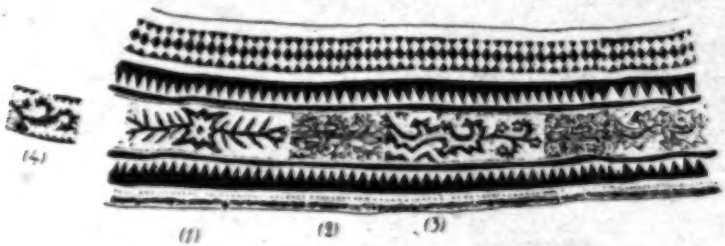

Fig. 212 ($\frac{19}{3744}$). Part of Embroidered Coat-Border. Width, 25 cm.

which occurs only once on the back of the coat, which is marked (4). The embroidered strip is not sewed symmetrically to the coat, but it has evidently been planned in such a way that the arrangement in front of the coat corresponds to the following sequence: —

2 3 2 1 3 1 2 3 2;

while the back is occupied by three designs of the pattern (3). On the back the small design (4) is found, the small designs on the whole back being arranged in the order —

2 2 4 2.

On another coat ($\frac{19}{3744}$) not illustrated here a similar kind of embroidery is found. The pattern consists all round of alternating rectangles containing a sinuous stem with triangular leaves and terminal flower (corresponding to design 3 of Fig. 212). This alternates with a symmetrical double design consisting of central flower and two pairs of diverging branches, which join again near the end, enclosing a heart-shaped space, and then diverge again, bearing at their recurving ends a single terminal flower. The only irregu-

1: Jochelson E-5 (1900-01) 1908 Koryak RY4

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larity in this design is again under the left arm, where one half of a symmetrical design is inserted between the two designs that would regularly succeed each other at this place.

The embroidered design of the coat $\frac{20}{8212}$ is the same as the one just described, the symmetrical design being in the middle of the front and of the back. Here an irregularity occurs under the right arm, where two of the asymmetrical designs are placed in succession. This asymmetry is emphasized by the division of the background of the design into a right darker and a left lighter half.

On a third yarn-embroidered coat $\frac{20}{8004}$ an irregularity is found under the left arm, where, in place of the symmetrical design, is inserted a rectangle which is divided into five equal strips running in the direction of the border. The upper, middle, and lower stripes are red; while the intervening ones consist of nine squares of colored yarn, the middle one being green, and these being followed on both sides by a series of white, blue, yellow, blue squares.

Fig. 213 ($\frac{1}{1}\frac{1}{1}$). Embroidery from Lower Border of Coat.

The embroidery of another coat (Fig. 213) consists of rectangles with a double-leaf design, which alternates with a red background and a background in greenish and bluish tints. The red varies from a light pink to a deep red, while the others vary from a very dark blue, almost black, to a bright green.

In one coat (Fig. 214) we have all round a double-leaf design on a

Fig. 214 ($\frac{1}{1}\frac{1}{1}$). Designs from the Lower Border of an Embroidered Coat.

single background alternating with another design consisting of three crosses. This pair of designs occurs in regular succession five times, but under the left arm it is interrupted by the two new patterns shown on the right-hand side of the figure.

In still another coat (Fig. 215) we find the same series of designs in symmetrical arrangement on the front and on the back. The middle is occupied by a cross, and the other designs follow as indicated. Under the right arm an additional design, consisting of the central cross and the rhomboidal fields with central dots, appears; while under the left arm a single field is added, differing in color from all the others, but related to them in form.

Fig. 216, *a*, represents an ornamented coat of reindeer-fur. The middle strip of the coat-border consists of conventionalized plants embroidered in colored

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

531 silks. The designs in front are symmetrically arranged. The centre is occu-
291 pied by a double leaf, evidently the same as the leaf with flower which is found to the left and to the right in the second position. Adjoining the central leaf is a simple flower, which on the front of the coat occurs again

Fig. 215 ($\frac{3}{11}$). Designs from the Lower Border of an Embroidered Coat.

following the flower with double leaf. Under the left arm of the coat the symmetry is broken by the insertion of a single flower in place of the flower with double leaf, which occupies the corresponding place under the

Fig. 216, *a* ($\frac{3}{11}$). *b* ($\frac{1}{11}$). Fur Coats.

right arm. On the back we find four single flowers, all turned in the same direction. The color-scheme seems very irregular. In front the central field is blue with a red leaf. The two adjoining fields are bright yellow,

k:Jochelson E-5 (1900-01)1908 RY4 Koryak RY4

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with, on the one side a red, on the other side a purple, flower. The following fields of central flower with double leaf are, on the right-hand side of the coat, a central blue and lateral purple background, on which the flower is embroidered in red with yellow outline, the leaves with light greenish-blue and red veins. On the left-hand side the central background is black, the lateral background blue, on which the flower is embroidered in fawn-color, the leaves in bright red with greenish-blue veins; i. e., the reverse arrangement of those on the right side. On the whole, it would seem that in the

Fig. 217, *a* ($\frac{2\,1\,1\,3}{3\,1\,1\,3}$), *b* ($\frac{2\,1\,1\,3}{3\,1\,1\,3}$). Fur Coats.

color-scheme, yellow and pink and intermediate tints are almost equivalent, while blue and purple and intermediate tints are also equivalent.

In the fur coat $\frac{70}{6131}$ a break in the continuity of the design along the lower border occurs under the left arm. The narrow white strip of skin which forms the upper edge of the border alone is continued. All the other designs are replaced by a single piece of reindeer-skin, which is set in. Besides this, one element of the embroidered design is replaced by a piece of reindeer-skin.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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In the coat illustrated in Fig. 216, *b*, there is a narrow inset in the border on the left-hand side, in which the zigzag pattern is continued; the zigzags, however, being much closer together than in the rest of the pattern.

In the beautiful coat illustrated in Fig. 217, *a*, there is also a break in the lower border on the left side of the coat. Instead of the upper and lower strips of checker-work, we find stripes of plain dark fawn-skin. In the upper one there is a central square field surrounded by a narrow white stripe, and containing seven rows of dark and light checkers. The lower row has three such squares with somewhat coarser borders and checkers. In the middle row the zigzag ornament, which at this place should be interrupted by a rectangular inset, is continued as a zigzag line. This interruption of the regularity of the border may be seen in the illustration.

Fig. 218 ($\frac{1}{17}\frac{8}{7}$). Skin Coat with Stamped Designs.

Fig. 217, *b*, shows a man's coat made in Kamenskoye. The middle strip of the ornamental trimming of the skirt is embroidered with beads of three colors, — blue, black, and white. The zigzag in the middle resembles the repetition of the letter M, and consists of two side curves of white beads and a middle curve of red beads. The portion of the blue background under some of the crests of the wave-line is made in light-blue color, which alternates with dark blue, but not quite regularly. The left side of one crest rises over a line of blue; and the adjoining crest, including the two lesser crests on each side, rises over a black background. On the left side, from the middle of the front to the middle of the back, this arrangement alternates regularly; while on the right side of the coat the light blue under one wave-crest alternates with dark blue under two wave-crests. In the middle of the five wave-crests on the back, which rise over light blue, a number of red beads are placed in the middle under the crest of the wave. The blue

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

all round the coat, over the waves, is made of blue beads of medium deep color. The arrangement of the lower border is asymmetrical. 531 291

Fig. 218 represents a shirt of soft dressed white reindeer-skin, which bears the imprint of stamps in the shape of rings, stars, etc., all of a red color obtained from the extract of alder-bark. The rings and stars are found in ancient Koryak ornaments. The other figures, I believe, were adopted from Russian designs. The shirt is ornamented with six different figures; the stamps for three of them, cut out of wood, being shown in Fig. 201. This method of colored decoration is used by the Indians of the Ungava district in ornamenting their buckskin dress. They also use paint-sticks on these occasions.[1] The arrangement of these designs is symmetrical. If we call the designs from the middle line on towards the sides 1, 2, 3, 4, the arrangement is, for each quarter, 1 2 3 4 1 2 3; the last one (3), which has the circle with the inscribed cross,[2] being at each side under the arms, and belonging to both the design at the back and to the design in front. On the sleeves the designs are arranged in circles running around the arm from the shoulder towards the wrist. The row of designs around the wrist apparently represent a flower.

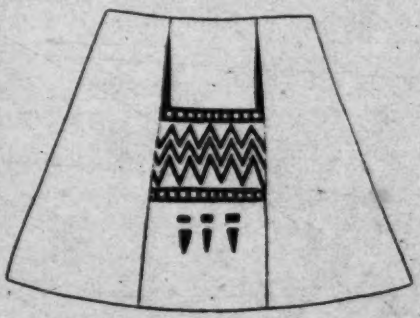

Fig. 219. ($\frac{1}{11\frac{1}{2}}$). Decoration from the Flap of a Skin Coat.

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Description of Coats. — The borders the arrangement of which has been described in the preceding pages are generally applied to the skirts of fur coats, as shown in Figs. 216 and 217. In the dancing-coats and in the more elaborate coats, additional decorations are found. Often the flap which hangs down over the chest, and which may be used for protecting the face, is decorated, as shown in Figs. 216, *b*, and 217. On another coat ($\frac{70}{5004}$) the flap is decorated with a white upright cross, under which there are two white circles. Another type of decoration of the flap, which occurs on two coats, is shown in Fig. 219. The flap of a woman's dancing-coat ($\frac{70}{5599}$) is decorated with rhomboidal checker-work made of dark and white fur. The fourth and sixth dark lines of these rhombi from each side are made of skin dyed red, which, even when looked at from a little distance, is hardly distinguishable from the brown reindeer-fur. This whole square has thirteen vertical rows of white checkers. The top of the hood is sometimes decorated with a design which may represent reindeer-antlers, as shown in Fig. 217, *a*. This coat, one of the most beautiful specimens

[1] See Turner, pp. 296, 297.

[2] In the account illustrated in Fig. 249 this design designates the number 100.

11: Kennan--170-171 T-3 (1865) 1870 Koryak
116, 142, 291 Reindeer

"As soon as the deer had been gathered together again and a guard placed over them, the Koraks crowded curiously around the visitors who had entered so unceremoni-[171] ously their quiet camp, and inquired through Meroneff, our interpreter, who we were and what we wanted. A wild, picturesque group they made, as the moonlight streamed white and clear into their swarthy faces, and glittered upon the metallic ornaments about their persons and the polished blades of their long spears. Their high cheek-bones, bold alert eyes, and straight, coal-black hair, suggested an intimate relationship with our own Indians; but the resemblance went no further. Most of their faces wore an expression of bold, frank honesty, which is not a characteristic of our western aborigines, and which we instinctively accepted as a sufficient guarantee of their friendliness and good faith. Contrary to our preconceived idea of northern savages, they were athletic, able-bodied men, fully up to the average height of Americans. Heavy 'kookhlánkas,' or hunting-shirts of spotted deer-skin, confined about the waist with a belt, and fringed round the bottom with the long black hair of the wolverine, covered their bodies from the neck to the knee, ornamented here and there with strings of small colored beads, tassels of scarlet leather, and bits of polished metal. Fur pantaloons, long boots of seal-skin coming up to the thigh, and wolf-skin hoods, with the ears of the animal standing erect on each side of the head, completed the costume which, notwithstanding its bizarre effect, had yet a certain picturesque adaptation to the equally strange features of the moonlight scene."

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

492
493
512

Light traveling sled and sled for transporting children.

501 boards were laid on top of the crossbars, and then the result resembled a raft.

Clothing

291
237 The Koryak dress is most similar to that of the Chukchi. All Koryaks used the skins of young reindeer for both summer and winter clothing. Other skins (dogs, foxes, wolves and wolverines) were used only to trim the upper clothing, and to make hats and mittens.

The basic clothing of men consisted of an almost knee-length fur shirt without a lengthwise opening and with wide sleeves; this was worn with fur trousers and footwear. The shirt was made with a cowl and a small breastpiece, or without a cowl, but with a wide collar, edged with a seam. A cord was pulled through the seam, drawing the shirt together at the neck. The collar was usually trimmed with dog fur; black fur was considered the most beautiful.

Travel garb was cut in the same fashion, but longer. It consisted of two separate fur shirts, of which one was worn with the fur inside, and the other, with the fur outside. It was usually made with a cowl and a small breastpiece.

[184]
[199] The clothing was usually worn directly on the body; the coastal Koryaks were the only ones to wear it frequently over fabric shirts, acquired from the local Russians.

Trousers were sewn of reindeer skins. Footwear was made of suede.

Women's winter dress was a wide fur overall with sleeves. The trousers were tucked into the boots below the knee. Very often they were made of vertical strips of white and dark fur. Above the overall, the women usually wore a fur shirt. It was of the same cut as the men's shirts, but decorated with tassels and embroidery.

A characteristic feature of Koryak winter dress (men's and women's), which distinguished it from the Chukchi dress, was the patterned strip at the hem—the opuvan. This was usually made of reindeer fur, but of a different color from the rest of the garment; sometimes it was decorated with mosaic designs.

[531]

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

396

Making a hollowed boat.

291 ●

The summer clothing of both the reindeer-breeders and the coastal Koryaks was of the same cut as the winter dress, but was made of soft leather. They also used worn winter clothing in summer. Until the age of 5 or 6, children wore fur overalls (shirts with a cowl, trousers and boots all sewn together). In the children's overall there was an opening at the bottom, covered with a flap, tied to the belt with thongs. In infants' clothing, this [854] flap was lined with dry moss or fine willow shavings.

On their feet, both adults and children of 6 years or older wore short fur stockings, with the fur inside, and over them suede boots, made with the fur outside. The footwear was soled with deer "fetlocks," with bearded-seal skin, or more rarely, with bearskin.

On their heads, men and boys wore a fur hat in the shape of a hood. It was edged in front with dog fur, or the fur of otter or Siberian marmot. It was made in such a way that the ears and forehead could be tightly covered, or exposed, if the wearer chose to do so. Hats were usually adorned with beads and tassels. Often they were made of alternating strips of white and dark fur. Women wore hats more rarely than men. Among the reindeer-breeders, women wore hats under their cowls only during migrations; the rest of the time they went bareheaded, or with the hood raised over their heads.

In the southern areas, kerchiefs were worn. Mittens were made of deer suede, with the fur outside.

302

Girls and women wore their hair with a center part and two braids, which they intertwined with ribbons of soft leather, trimmed with beads. The men usually cut their hair, leaving only a circle around the head.

301

Women and girls wore earrings, which they made by threading bright-colored beads on sinew. Such earrings were sometimes long enough to reach the shoulder.

175 291

According to 18th-century sources, many coastal Koryaks wore clothing of sealskin. By the beginning of the 20th century, however, it was only

501

Kayak.

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

seldom that one could see trousers or footwear of sealskin. Eighteenth-century sources also state that "walking" Koryaks wore clothing of bird-skins. We know nothing of the shape of such dress. The ethnographic literature of the 19th century does not mention it.

Koryak burial clothes (a fur shirt, trousers and boots) were quite distinct. They were made of the skins of white deer. The knee-length fur shirt ended in the back with an elongation (a "tail"). The burial clothes were richly adorned with tassels, fringes and pieces of dog fur. The hem of the shirt was decorated with a strip of geometric embroidery and an edging of wolverine fur.

Man's traveling costume.

Food

The basic diet of the reindeer-breeding Koryaks consisted of reindeer meat, usually boiled. Bone marrow, kidneys, gristle and leg tendons were also eaten raw. In winter, pounded and crushed frozen meat was eaten. The reindeer-breeders also obtained meat and fat of sea animals from coastal Koryaks by barter. Fish was used in small quantities—boiled in summer, and yukola in winter. The yukola was prepared in the summer or obtained from the coastal Koryaks.

The diet of the various sedentary groups depended on the character of their economic activities. The basic food was fish: boiled in summer, and in the form of yukola or fermented in winter. The upper part of the fish-head (brain, gristle, eyes) was eaten raw and considered a delicacy. Alyutortsy considered the heads of "sour" fish a great delicacy. Southern Koryaks, who were most exposed to Russian influence, boiled fish with cereals, mainly with rice. The meat and fat of sea animals (seal and occasionally white whale) were the favorite food of the coastal Koryaks.

All Koryaks used plant food in large quantities. Lily-root, sedge, wild sorrel and willow-herb were used as seasonings with fish and meat. Crowberry and blueberry were used in making hash (tolkusha)—a dish of grated reindeer or seal meat and fat with an admixture of edible roots and berries. The thick porridge prepared in this manner was a favorite food. Cloudberry and blueberry were eaten raw; the latter was also used in making an intoxicating drink.

Among imported products, the Koryaks used tea and sugar. The use of flour, of which they made flatcakes, was very limited. Baked bread and zwieback were known only to the sedentary southern Koryaks, who came into close contact with Russians. Widely used was leaf tobacco, which was smoked, but more often kept in the mouth, between the teeth and cheek. All sources, from the very earliest, speak of the use of fly-agaric by the Koryaks as a stimulant.

Social Relations and Religious Beliefs

At the end of the 19th century, private ownership of the means of production predominated among the Koryaks. In the fields of production and distribution, however, there were numerous survivals of primitive-communal relations, especially among the coastal Koryaks.

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

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Images of ancestor spirits:
1–having "descendants"; 2–one without living "descendants."

TO PLACATE THE NIN'VITS, THE KORYAKS

sacrificed to them. Thus, a hunter passing by a place considered to be inhabited by a nin'vit' had to make a sacrifice of a pinch of tobacco or several cartridges. The places inhabited by nin'vit's were very numerous; they were cliffs of unusual formation, hot springs or waterfalls, places where a corpse had been burned or a hunter perished, the ruins of a dwelling, abandoned after the death of one of its inhabitants, and so forth. Koryak ideas about the dead were ambivalent. They held that after death a person became a nin'vit', that is, a harmful, hostile being. At the same time, there was the notion of ancestors who lived somewhere underground or in the sky and helped their descendants, sending them success in the hunt, protecting their herds, etc. Ancestor images were made of wood. They were small, crudely carved wooden figures (kalak), representing a sitting or, more rarely, a standing person, with a flat face, without a nose, with two hollows in the place of eyes and a rather large hollow to indicate the mouth. During family celebrations the mouth-hole was filled with fat or fat meat. Every family had whole bundles of kalaks; every Koryak had his own kalak—his personal guardian.

The Koryaks believed that the shaman had power over nin'vit's. The shaman communicated with nin'vit's in total darkness; the entrance to the dwelling was carefully closed, the smoke vent was stopped up with a bundle of grass, the hearth fire was put out. The shaman struck his tambourine, cried out fragmentary words and phrases, danced and sang.

The shaman's actions were usually stimulated by intoxication from the fly-agaric eaten beforehand. When he tired, the shaman fell asleep. The Koryaks believed that the "prophetic fly-agaric" led him into the next world and arranged meetings with dead kinsmen, from whom the shaman obtained the necessary instructions. On awakening from his long sleep, the shaman related his visions to the people around him.

The Koryak shaman did not have any special dress. He performed his rituals in the usual clothing, which differed from the rest only in the large number of tags and disks of skin or beads attached to it. Some shamans made slight changes in their dress during the ritual performance, such as wearing a man's boot on one foot, and a woman's on the other. The tambourine was narrow-rimmed.

In addition to professional shamanism, the Koryaks also practiced family shamanism, predominantly in the hands of women. This was closely bound to the cult of the family hearth. Every member born in a family was regarded as a reincarnation of an ancestor. The exact identity of the ancestor was learned with the aid of divination. For this purpose, a stone in a leather pouch was suspended from a small tripod. The eldest member of the family

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

Preparation of seines. Korfa Motor-Fishing Station.

Motorized transport (cutters, etc.) is widely used in summertime. In winter, dog and reindeer transportation are still important.

The general rise in the material well-being of the collective-farm Koryaks has been reflected in increased consumption of bought food products and other commodities. In the present Koryak diet important places are held by such food products as flour, cereals, sugar and other commodities bought in the local store. In recent years, bought urban-type clothing has become increasingly widespread, but side by side with it the Koryaks retain their national dress, especially their winter dress, which is well adapted to the severe climate of the okrug.

Cultural construction, launched after the organization of the okrug, has achieved marked results. Before the Revolution, the Koryaks were illiterate. In the two parochial schools which existed in the area in 1916 there were only 13 Koryak children. Wide school construction began from the very first years of the Soviet regime. In 1925, schools were opened in a number of villages. The school in the village of Tilichiki was reorganised into a boarding school for children of the nomads.

Before World War II, there were 30 Koryak schools in the okrug; in 1951 there were already 97 primary, seven-year and secondary schools (27 of these were boarding schools).

The personnel for the national schools is trained in the pedagogic school in the village of Tigil'. In the course of its existence, the school has trained more than 100 teachers, including Koryaks. Young Koryak students receive advanced teachers' training in Khabarovsk. A number of graduates of the Khabarovsk Pedagogical Institute work in the schools of the Koryak National Okrug. Among the students of the Department of the Peoples of the Far North at the Herzen Pedagogical Institute in Leningrad there are Koryak students who specialize in the languages, history and economics of the northern peoples.

22:Barrett-Hamilton and Jones--288-289 N-2 (1897) 1898 Koryak-1-2
116, 177, 291, 302

"Our photographs will show the dress and appearance of the natives [of Karaga--Analyst] better than would a long description. They were for the most part clad, like other northern races, in robes of reindeer-skin, the furred part being worn inside, and with a square piece turned downwards in front of the neck, and sometimes ornamented with patterns made from different kinds of skins, the whole reaching not lower than the knees. Most of these robes were provided with hoods, but several of the natives wore old peaked Russian caps, which they had no doubt obtained from the crew of some seal or whale hunting schooner. Their hair was cut short, as in civilized races, and some of them wore only a moustache. Others, like the old man in the photograph on p. 291, allowed the beard to grow. He had also bound a white handkerchief round his head—no doubt to keep off mosquitoes, for which purpose also skin gloves, even if not worn, were carried.

In person and appearance these natives were generally well built and of average height; and the old man on the left of photograph (p. 291) must have been a very fine specimen when young. The man on the right of the same photograph was the chief of the village, and wore a European coat, as did also the man in the middle of the same group, on the occasion of an important visit to the ship. This garment had been a very smart tailed coat in its time, and retained even in its old age a trace of its original smartness; but it fitted its present owner so poorly, that it is to be hoped he will stick closer to the

much more graceful robe of reindeer-skin.

These natives wore skin nether garments of boots and breeches made in one piece, which enable them to traverse the marshes without the discomfort of getting wet, and must keep them very warm in the winter months. The breeches were tightened at the ankle by being tied with either a piece of string or hide. The women and children were variously [289] clad. Generally the former wore a short skin robe and a man's breeches, as well as a belt with a knife attached to it; their heads were, however, protected by a handkerchief, instead of a hood like the men. Their hair was allowed to grow long, and some of them wore loose linen or cotton garments, sometimes tied at the waist with a belt. Some of these garments were very gaudy, and must have been obtained by trade or exchange."

22:Barrett-Hamilton and Jones--291 N-2 (1897) 1898 Koryak

~~116. 101. 171. 291.~~

"In dress also the inhabitants of Karaga village seem to show a mixture of blood and habits, for, if we are to believe Langsdorf ('Voyages,' part ii. p. 319, 1814), the hooded robe without an opening at the bosom, and with the ornamented breast-piece hanging down from the neck, is a characteristic of the Koriak, and not of the Kamchadale tribe."

22:Barrett-Hamilton and Jones--294 [2] N-2 (1897) 1898 Koryak

116, 136, 177, 291

"In dress they [the natives of Karaginski Island--Analyst] were far more primitive and simple than the Karaga people, and, with the exception of one or two very ancient peaked caps and handkerchiefs, did not possess any European clothing. With the foregoing exceptions, all wore roughly made skin caps of no particular shape, and constructed so as to cover the back of the neck. This, together with the fact that all carried gloves made of skin and slung on to their skin robe, or—with the knife and fire-bag—on to the belt, gave us an early intimation of the numbers of mosquitoes to be expected. Nor were we disappointed. Even the natives here, while speaking to us, were constantly brushing the mosquitoes off their hands and faces."

22:Barrett-Hamilton and Jones--294-295 N-2 (1897) 1898 Koryak
116, 291

"For clothes these people [the natives of Karaginski Island--Analyst] wore the hooded robe of skin (the hairy side turned inwards), the flap in front being either ornamented with a square chessboard-like device made of different-coloured skins, or fringed with fur, or in many cases quite plain. As in the case of the Karaga [295] people, their beautifully made skin breeches and boots were so constructed as to form one article of clothing."

23: Krasheninnikov N-3 (1736-40) 1764 Koryak

231 264 342 Their huts are made much in the ſame manner as thoſe of other wandering people, but leſs than thoſe of the *Calmucks*. In the winter they cover them with raw deer-ſkins, and in the ſummer with tanned. They have no flooring or ſeparation within their huts; in the middle only are four little ſtakes driven, between which is their hearth. To theſe ſtakes they commonly tie their dogs, which frequently drag the victuals out of the kettles while it is dreſſing; and notwithſtanding their maſters beat them very ſeverely, they generally come in for a ſhare of every piece. A man muſt be very hungry to be able to eat with theſe people. Inſtead of waſhing their kettles or platters they give them to the dogs to lick, and the very fleſh which they tear from the mouths of the dogs they throw again into the kettles without waſhing it.

171 342 The *Tchukotſkoi* winter huts are much preferable to thoſe of the *Koreki*, being much warmer and more roomy. Several families live in the ſame hut, all having their proper benches, upon which deer-ſkins are ſpread, whereon they ſit or ſleep. Upon each bench a lamp burns day and night, for which they uſe fiſh-oil and a wick of moſs. They have an opening in the top, which ſerves for a chimney; however they are almoſt as ſmoaky as thoſe of the *Koreki*, but ſo warm, that in the coldeſt 171 places the women ſit naked. The cloaths which they wear are 291 made of rein-deer ſkins, not differing in the leaſt from thoſe of the *Kamtſchadales*, who purchaſe them from the *Koreki*. They feed upon the fleſh of the rein-deer, in which they very 233 much abound, ſome of the rich having ten or twenty thouſand; 556 nay, one of the chiefs was ſaid to have one hundred thouſand: 262 but yet they are ſo penurious, that they are ſorry to kill any 574 for their own uſe, ſatisfying themſelves with ſuch as die naturally, or are killed by the wolves. Of this carrion, indeed, they have plenty; and they are not aſhamed to excuſe themſelves from entertaining travellers by telling them that none of their deer

deer are killed or have died lately